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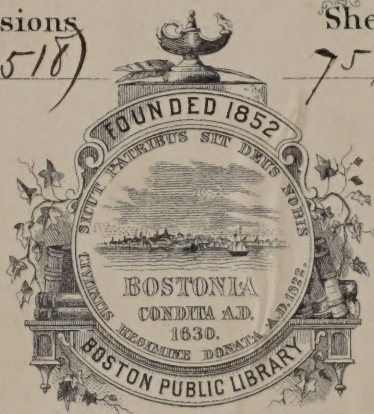
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THE

CHARITIES OF BOSTON

GEORGE SILSBEE HALE

THE
CHARITIES OF BOSTON

AND
CONTRIBUTIONS TO THE DISTRESSED
OF OTHER PARTS

BY
GEORGE SILSBEE HALE

[REPRINTED FROM THE "MEMORIAL HISTORY OF BOSTON"]

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CHAPTER XIII.

THE CHARITIES OF BOSTON AND CONTRIBUTIONS TO THE DISTRESSED OF OTHER PARTS.

BY GEORGE SILSBEE HALE.

"There is a City in the World where every House hath a Box hanging in a Chain, on which is Written, *Think on the Poor*." — *Bonifacius, or Essays to do Good*, by Cotton Mather, Boston, 1710, p. 145.¹

THE charities of Boston cannot be adequately described or recorded in the space here allotted to the subject. The beneficence, public and private, which has filled and adorned more than two centuries of municipal existence; which has sent warmth, life, and healing to every quarter of the globe, among strangers and kindred, enemies and friends,—must yield a large part of the space which might be well employed for its story to histories of wars with savages, persecutions of fanatics, and resistance to misgovernment. It is not possible, indeed, to tell this story with completeness. It is possible to enumerate the societies, institutions, and foundations which have successively sprung up for religious, educational, and charitable purposes and to meet varied forms of weakness, want, and suffering in a community constantly increasing in numbers and wealth. It is possible to add up the figures which express part of the wealth which has been freely scattered or liberally accumulated to meet sudden calamities or constant want. It is possible to describe the means and appliances by which the highest professional skill is bestowed, as freely as light and air, upon the suffering, by which feeble infancy, prostrate manhood, and "unregarded age" are sought out and protected; but the purest, the most abundant, and the most effective streams of charity flow through secret channels, and leave no material for history or statistics.

There is, there can be, no record of the work and gifts of generous stewards of the abundance which has rewarded lives of labor; of men whom the living recall, the steady stream of whose annual beneficence was a king's ransom; of those whom the living know, whose annual gifts are an ample

¹ "There was also a book of Defoe's, called an *Essay on Projects*, and another of Dr. Mather's called *An Essay to do Good*, which perhaps gave me a turn of thinking that had an influence on

some of the principal future events of my life." — Sparks, *Life of Franklin* (Autobiography), vol. i. p. 15. Perhaps Boston thus owes, indirectly, the Franklin Fund to Cotton Mather.

fortune; or of the "honorable women," whose lives are full of good deeds and almsgiving. It seems only an injustice to the living and the dead of a community, which has had and still has such men and women among its members, to attempt a record necessarily so imperfect.¹

1831 January 1

The possession of so much property, imposes upon me, high duties, and great responsibilities. God in mercy grant ^{that} my mind, may ever be clear & serene and my heart ready to perform a faithful Stewards duty; and that possession of these talents, may not prove me a "slathful servant".

Amos Lawrence

It is not too much to say that the history of the charities of Boston begins with the earliest period of its organized existence.

It is more than one hundred and fifty years since Increase Mather said: "For charity, he might indeed speak it without flattery, this town hath not many equals on the face of the earth."²

This charity, indeed, fitly began at the old home in the care of matters of public concern; for, before leaving England, at "a gen^lall court holden at M^r Goffs house, on Wensday, the 10th of Febr., 1629-30" —

"FORASMUCH as the furtherance of the plantaçon will necessarylie require a great & continuall charge w^{ch} cannot wth convenyence bee defrayed out of the ioint stock of the Comp^y w^{ch} is ordained for the maintenance of the trade, wthout endangering the same to bee wasted & exhausted, it was therfore p^opounded that a co^mmon stock should bee rayased from such as beare good affe^cion to the plantaçon and the p^opagaçon therof, and the same to bee employed only in defraym^t of publique charges, as maintenance of ministers, transportaçon of poor famylyes, building of churches & ffortyfyaçons, and all other publique & necessary occasions of the plantaçon."³

¹ "Taking the amount of his property at various times as noted by himself from the year 1807 to 1829, a period of twenty-two years, with his known habits of liberality and habits of systematic charity, it would be safe to assert that during his life he expended some seven hundred thousand dollars for the benefit of his fellow-men. Many persons have done more; but few, perhaps, have done as much in proportion to the means which they had to bestow." — *Diary and Correspondence of Amos Lawrence*, etc., p. 312. It is hardly necessary to add that this sum was much greater in value then than now, and that large fortunes are both larger and more numer-

ous; but it may be added that the living rival this munificence and exceed it in amount. We are forbidden to name the living, and it is impossible to name all those who are entitled to honor as examples of charity among the dead. But the names of Perkins and Lawrence, whose autographs adorn our pages, will be recognized as fit representatives of many.

² Snow's *History of Boston*, p. 362. "To no city has Boston ever been second in its spirit of liberality." — *Centennial Address*, 1830, by Josiah Quincy, p. 43.

³ *Records of the Governor and Company of the Mass. Bay in New England*, vol. i. pp. 67, 68.

Gifts to George Munnings for the loss of his eye; to Robert Cutler for his lameness; the foundation of a school or college, to be called "Harvard Colledge;" a gratuity to "Mr. Elliot, in respect of his greate pains and charge in instructing ye Indians;" legacies to the poor; and the establishment of almshouses and granaries, — help to fill the early records of the orderly foundation of the State which has grown from this "plantation." But neither the city nor the citizen, even in those early years, confined their benevolence within the peninsula. Mr. Peters, who displayed his charity in buying up provisions and distributing them to all the towns; and the gifts of the early colonists to redeem captives in Canada and in the hands of Barbary pirates, — though the first recorded evidences, were not probably the first actual efforts of a charity which did not end at home.

The charities of a nation, a state, or a city, so far as they are openly manifested, are displayed: (1) In the provision it makes by law, or as a municipal organization, for those who need protection and care, to be found in its legal enactments and corporate action; in the public contributions of its citizens for the special and varied needs of the same classes, — intrusted (2) to public officers or (3) to private organizations, whose action and history are preserved in the records and reports which these modes of action suggest and require for the guidance and instruction of persons who are interested or solicited to aid in the undertaking; and (4) in the occasional contributions of individuals for the relief of persons near them, or "in other parts," who are suffering from sudden and great calamities or struggles. Of the latter there is no competent and satisfactory record. They must be sought with patient labor from scattered sources, and mainly from the files of public journals.

I. THE CHARITY OF THE LAW. — The citizens of Boston brought with them from England the system in regard to the care of the poor, begun before and largely developed in the reign of Queen Elizabeth, by which parishes or other municipal divisions were charged with their support, and certain officers of those localities with their care.

Within ten years after the settlement of Boston, in 1639, it was ordered, "by this Court and the authority thereof, that any shire court, or any two magistrates out of court, shall have power to determine all differences about lawful settling and providing for poor persons; and shall have power to dispose of all unsettled persons into such towns as they shall judge to be most fit for the maintenance and employment of such persons and families, for the ease of this country."¹

At first, in a small or thinly settled community, no public establishments or special provisions were necessary. Some of the poor received allotments for cultivation or pasturage from the common lands. Their outdoor relief came from the treasury or property of the town, and their fuel from its wood-lots. Some were maintained and lodged in the houses of

¹ *Ancient Charters*, p. 173.

their townsmen. Some were aided by special gifts of food, clothing, or money.¹

In 1660, Mr. Henry Webb,² having "bequeathed £100 to y^e Towne to bee improoved for y^e use of y^e poore according to his will, &c., to be reserved to y^t end from time to time; it was ordered y^t y^e s^d £100 bee improved by y^e select men for y^e end afores^d in some building fitt for y^t end &c.," and "y^t y^e selectmen shall have power to make use of a piece of ground in y^e comon for y^e erecting an almshouse upon wth suitable accommodations, or to exchange a piece of the Towne's Land for a place more convenient." In 1662, "Itt is ordered that Mr. Petter Olliver is to joine with the deacons of the church of Boston in receiving of Cap^t Kean's legacye of one hundred and twenty pounds given to the poore; and further hereby ordered to receive Mr. Webb's legacie of one hundred pounds, with severall other gifts that are given for the erecting of an Allmshouse;" and the selectmen were authorized to agree for its erection.³

This almshouse was burned; and at a public meeting of the inhabitants, Dec. 18, 1682, "to consider of rebuildinge of an Almshouse and a

~~For the~~
By the President and Council
The order and agreement of y^e Towne of Boston
relating to the Almshouse and worke house; having
been considered, the rate in this paper is allowed,
and to be paid as formerly, ordered by the committee
and selectmen, reserving liberty of complai-
-ment, as formerly to such as are opposed or
aggrieved, and where any have subscribed or
made promise and refuse payment, The Treasur^r
or his attornye hath power to recover the same
by action before any two Justices of the peace,
if the subscriptions exceed not forty shillings,
or otherwise at y^e County courts.
J. C. Smith⁴

Workehouse," it was "propounded to the Towne" and voted, "That there be a workehouse provided in some convenient place in this town, with convenience of Lodging such Psons as shall stand in need of Almes, and be sent thither to work." A rate was levied for this building and approved by the President and Council. We find that it was still unfinished in 1686;

¹ A quotation in point, from the Bennett manuscript, is given in Vol. II. pp. 459, 490.

² [See Vol. II. p. xv. — Ed.]

³ [See Vol. II. p. xlviii. — Ed.]

⁴ Copy of a paper found in possession of the Overseers of the Poor.

but a bill against the town for supplies for the almshouse, still passed by the Overseers of the Poor, shows that it was lighted in 1703 by candles supplied by the father of Benjamin Franklin.¹

A system prevailed at an early period of providing grain at the cost of the town, for sale at a small advance to those of its citizens whose condition required it. As early as March, 1713-14, it was voted that the town will make provision for laying in a stock of grain. In 1715 the selectmen were

Joseph Franklin

directed to provide a storehouse for grain; and in 1721 it was voted that the granary be continued to be hired. Soon after, the erection of a building was considered; and in 1728 it was "voted that a grainery be built on the common, near the Almshouse, and that the sum of not exceeding 1100 pounds, to be paid out of the money to be raised in the general town-meeting, be appropriated for this purpose."²

In 1692, by a colonial act,³ the care of the poor was committed to "overseers of the poor;" or, if no persons were particularly chosen to that office, to the selectmen acting in that capacity.⁴

"The ordinary functions of overseers of the poor" were "defined by the statute of 1793 (c. 59), which repealed certain former laws . . . and left the general legislation on this subject substantially as it has since remained. This statute begins with declaring that every town and district 'shall be holden to relieve and support all poor and indigent persons lawfully settled therein, whenever they shall stand in need thereof;' and to that end authorizes each town and district to vote and raise moneys therefor, and at its annual meeting to choose not exceeding twelve suitable persons dwelling therein to be Overseers of the Poor, and when such are not chosen, the Selectmen shall be Overseers. The second section further provides, 'That said Overseers shall have the care and oversight of all such poor and indigent persons so settled in their respective towns and districts; and shall see that they are suitably relieved, supported, and employed, either in the workhouse or other tenements belonging to such towns or districts, or in such other way and manner as they, at any legal meeting, shall direct, or otherwise at the discretion of said Overseers, at the cost of such town or district.' The act gives the overseers authority to bind out poor children, and also to set to work or to bind out to service, not exceeding one year at a time, such persons, upwards of twenty-one years of age, residing and lawfully settled in the town or district, or who have no settlement in the Commonwealth, whether married or unmarried, 'as are able of body, but have

¹ [See Vol. II. p. 271. — ED.]

² [Ibid., pp. 460, 518. — ED.]

³ *Ancient Charters*, p. 217.

⁴ "The overseers, subject to the direction of the town, made such provision for the poor as they deemed best; and in small towns the poor

were not unfrequently maintained at private houses by persons who made contracts for this purpose with the towns; and these contracts were sometimes let to the lowest bidder at public auction." — *Report on Organization of the Overseers of the Poor*, City Doc. No. 70, 1864, p. 4.

able means of support; who live idly, and use and exercise no ordinary or daily lawful trade or business to get their living by; and also all persons who are liable by any law to be sent to the House of Correction.' They are further authorized to take proceedings against houses of ill-fame; to provide for the immediate comfort and relief of distressed strangers, and, if they die, for their burial; and also for the removal, to their legal settlement, of persons likely to become chargeable to the town.

"In the legislation of the seventy [now over eighty-seven] years since this statute was passed, some new powers have been conferred upon the overseers; but their main duties and their principal powers remained enacted in the General Statutes, c. 70, in the same words as in the Statute of 1793. They still have 'the care and oversight of all such poor and indigent persons;' and it is still their duty to 'see that they are suitably relieved, supported, and employed, either in the workhouse or almshouse, or in such other manner as the city or town directs, or otherwise at the discretion of said overseers.' They have still to provide for the immediate relief of strangers; for their removal to their places of settlement; for their burial, if they die; and for binding out poor children. But the power to bind out idle adults has been superseded by provisions more suitable to a populous country;"¹ and in Boston some of these duties and powers are assigned to other officers.

Overseers of the Poor, however, seem to have existed in Boston, before the Act of 1692, since it appears by its records that on March 9, 1690-91, the townsmen voted "that Mr. Nathaniell Williams, Mr. Benjamine Walker, Mr. William Coleman, and Mr. Symeon Stoddard be Overseers of the Poore of this Towne for the year ensueing;" and they with the Treasurer were appointed to present to the General Court proposals for the employment of the poor.

The vote referred to was probably the origin of the Act of 1692. After the passage of that, the number of overseers in Boston varied for some years. In 1736 an act was passed entitled "An Act for employing and providing for the poor of the town of Boston."² This act among other things empowered the town of Boston "to chuse twelve Overseers of the Poor . . . for twelve several wards respectively, into which the town is or shall be divided;" authorized the town to erect a workhouse to be under their regulation, and empowered the overseers to send idle and indigent persons to it, to bind out children and warn out intruders.³ This house for setting "to work"

¹ *Report*, etc. pp. 5, 6.

² Sts. 8 and 9 Geo. IV. c. 3, *Mass. Perpetual Laws*, 277.

³ The office of an overseer in Boston was one of dignity and importance. The Hon. Josiah Quincy (*Municipal History of Boston*, pp. 419, 420.) remarks: "Under the town government the members of the board of overseers of the poor were elected by the votes of the whole body

of the inhabitants. They were, consequently, always men of a high general character, known to a majority of the inhabitants, and chosen by them for their integrity, capacity, and adaptation to the service. Among them were always men distinguished for their wealth, their business talents, and charities. . . . There was another element of confidence in the Board of Overseers under the town; . . . every vacancy in the board

the idle and dissolute poor—the earliest provision of this kind in the city exclusively for that class—was erected in 1738 on Centry, or Sentry (now

ted this 8th March 1707/8.

~~Wm. Welby~~
 = W^m. Welby
 John Boulton
 John Ruck
 Samuel Keeling
 Eze: Lewis
 Benj^a. Pemberton

Overseers of the Poor,

Park) Street and remained there with the almshouse until about the close of the year 1800, when a new almshouse¹ was opened on Leverett Street and occupied till 1823, under the charge of the overseers, who also gave out-door relief to the poor, and administered the eleemosynary gifts and funds more fully described hereafter. In 1821 this building was the receptacle of persons of “all ages and colors, with various vices, misfortunes, and diseases, — subjects of an almshouse, a hospital, a lunatic asylum,

was always, in fact, filled by the nomination of the members of the board themselves. Hence the new members were always well qualified for the office and acceptable to the old members remaining as associates. When a vacancy was about to occur, it was the practice of the board to consult together and to select the individual whose name was to be inserted in the general ticket with those of the members of the board about to remain. This course was known and acceptable to the inhabitants. The individual thus selected being always one whose qualities

were by them well known and approved, he was accordingly uniformly chosen, it is believed, without objection or opposition during the whole period of the town government.

“This course of proceeding gave that Board, under the town, a fixed and staid character, inviting confidence and sustaining it.”

See a list of the Overseers from 1691 to 1866 inclusive, in *A Manual for the use of the Overseers of the Poor of the City of Boston*, p. 158.

¹ [See the view in Snow's *Boston*, p. 52.—
 Ed.]

and a prison.”¹ A committee of the town reported, by Josiah Quincy as chairman, “that the accommodations provided for the poor at the alms-

Edw. Hutchinson
 Jacob Wendell
 James Bowdoin
 Saml Sewall
 Dan Henchman
 And Oliver³

house in Boston are not such as comport with the honor and interest of the town.” They recommended the establishment of a new almshouse, to be called the House of Industry. The town adopted their recommendation, instructed the committee to provide new buildings, and to inquire and report on the state and treatment of the poor.

The House of Industry² was located in South Boston and completed in 1822; and in 1823 an act was passed

authorizing the establishment of a Board of Directors of the House of Industry with specified powers. A controversy arose between these directors and the overseers as to their respective authority, which was warmly waged for a time, and resulted finally, under the advice of William Prescott, Charles Jackson, and Daniel Webster, in defining and separating their jurisdiction, substantially by assigning the charge of out-door relief to the overseers, and of that administered in the House of Industry to the directors.⁴ Since the vote of the town in 1821 to change the name of the Almshouse to the House of Industry, Boston has had no institution legally bearing the name of an almshouse, but has maintained a House of Industry for the poor, and for persons sentenced for sundry offences, in different buildings or parts of the same building.

Boston was the second municipality in the United States to make separate provision for juvenile offenders. New York, whose large population probably demanded this at an earlier period, established a separate institution for this class in 1825; and in 1826⁵ the city of Boston was author-

¹ *Report, etc.*, p. 7.

² [See view in Snow's *Boston*, p. 376, and in the *American Magazine*, i, 51. — ED.]

³ Signatures attached to the Report of a Committee for the erecting a workhouse at the upper end of the Common, made July 27, 1739.

⁴ A distinction which has since continued, and under which all out-door relief and the charge of considerable funds given to the over-

seers by charitably disposed persons have been entrusted to the overseers; and the care of the public institutions of the city, for the poor and criminals of all descriptions, has been given to directors or (in the case of the City Hospital) to trustees. The Temporary Home and the Lodge for Wayfarers belong to the department of out-door relief.

⁵ *Special Laws*, vol. vi. p. 404.

ized to provide a House of Reformation for them under the care of the Directors of the House of Industry, or such other persons as the city council should appoint. They were at first kept at South Boston, in the building erected for a House of Correction, apart from the other inmates. In 1836 a separate building was erected for them not far from the House of Correction, where they remained until July, 1858; and in 1858 they were removed to that used for the House of Industry at Deer Island. In 1860 a separate building on the Island was provided for girls; and in 1868 one for pauper boys and girls, apart from each other. About 1849 a large building was erected on Deer Island designed to accommodate State paupers and city poor, at the time when cities and towns were required to maintain the former for a compensation paid by the State. This system was changed in 1852, when provision was made for State almshouses. In 1853 the Boston House of Industry on Deer Island was first occupied, in separate departments, by the poor and by the persons sentenced to that institution or to the House of Reformation. Now, without any change in the legal appellation "House of Industry," that term has come to be understood as designating its penal character, although there is still no institution described in our laws, bearing any other name, for the worthy poor, — a result "wholly incompatible with the original design of the town in authorizing its erection," since "the comfort, the health, the exercise, and the useful employment of the virtuous and respectable poor was the fundamental principle of the design;" and "the House of Industry was not constructed, nor had it any strong rooms and iron vaulted cells, for the restraint of sturdy rogues and vagabonds."¹ The different classes, however, have been separated and are now kept at a distance from each other. From time to time changes in the locality and number of the buildings and establishments required for these purposes have been made, to meet the increase in the number and the changes in the character of the persons to be provided for.²

The poor and criminals of the city of Boston are now maintained in nine separate institutions under the care of twelve Directors for Public Institutions, chosen by the city council: (1) For male paupers at Rainsford Island, and (2) for females at Austin Farm in West Roxbury, and (3) for both sexes in Charlestown; (4 and 5) the schools for boys and girls at Marcella Street, with (6) the House of Industry and (7) the House of Reformation for juvenile offenders at Deer Island, and (8) the Lunatic

¹ Quincy's *Municipal History*, p. 123.

² In 1839 the Lunatic Hospital at South Boston was opened. In 1872 Rainsford Island was purchased from the State, and the male paupers were removed to that place. The Austin Farm at West Roxbury was purchased in 1873, and opened for adult female paupers in 1877. In 1877 the Marcella Street Home, so called, for poor and neglected children, was opened for boys in a building formerly used as the Rox-

bury Almshouse, subsequently enlarged and refitted; and in 1881 the girls of that class were also placed in a neighboring building. Charlestown, Dorchester, and Brighton, as separate municipalities, each had formerly their respective almshouses. That of the first, built in 1849, is still occupied for the poor only; and the buildings used for this purpose in Dorchester and Brighton are now occupied for other purposes.

Hospital and (9) House of Correction at South Boston. To these may be added the City Hospital on Harrison Avenue for ordinary curable diseases not contagious, under the care of a separate Board of Trustees, chosen in the same manner, begun in 1861 and opened for patients in 1864.

A large and convenient building designated as the Charity Bureau, on Chardon Street, the origin of which is narrated hereafter, is occupied by the overseers of the poor, the city physician, and several charitable associations or agencies. The city Temporary Home, under the care of the overseers, adjoins this building, and there meals are given to poor persons, and women and children are temporarily cared for. At the Lodge for Wayfarers, near by, on Hawkins Street, also under the care of this Board, casual persons in need are received on due examination, and provided with a bath, a neat bed, and a meal, for which they are required to perform a certain amount of labor.

The overseers of the poor were originally, and until 1864, chosen annually by the people, and after the act of 1735 one in each ward. In 1864 an act was passed providing for the choice of four each year by the city council, without regard to locality, for periods of three years; but the same powers, except by the change referred to in 1823, have been exercised by the same number of persons, and the early dignity of the office and the character of its incumbents were restored by this change in the mode of choice. None of the officials who have administered the affairs of the town or city have, for the greater part of its existence, deserved better the gratitude and good opinion of their fellow-citizens. The poor we have always with us, and they have been faithfully cared for by those who have administered the charity of its citizens, both that provided by law and levied upon the ready or reluctant tax-payer, and that of the cheerful giver, voluntarily bestowed.

Rules to determine the settlement of paupers,—that is to say, the town or other organization by which they should be supported,—were from time to time established, and provision made for the determination of disputes in reference to this subject. In 1659 it was enacted "that where any person with his family, or in case he hath no family, shall be resident in any town or peculiar of this jurisdiction for more than three months, without notice given to such person or persons, . . . that the town is not willing that they should remain as an inhabitant amongst them;" or if they remained after such notice, without an application by the selectmen to the next county court for relief, such person or persons should be provided for by that place. The county courts were to determine complaints of this nature, subject to an appeal to the Court of Assistants. If no place was so liable, the pauper was to be supported at the expense of the county by such town thereof as the county court should designate. In 1675 this provision was modified in cases where the sufferers had been "forced from their habitations through the present calamity of the war;"¹

¹ With King Philip.

and the burden of their support, "where necessity requires, by reason of inability of relations," etc., was thrown upon "the publick treasury."¹

M^r. Farmer Boston Jan. 19th 1772. —

Receives into the Almshouse on
the State Acc^t. Mary Saintclair who is a
stranger & in a suffering condition,

Sam^l Partridge
One of the Overseers
of the Poor —

John Scollay (clerk)
Harb^r Dorr of
Boston

As early as 1767 it was provided that the cost of removing poor persons not settled in Massachusetts but in some other province or colony, if not paid by themselves, should be borne by the province;² and in 1794, by a general act in regard to the "Relief and support, employment and removal of the Poor," provision was made for the removal of poor persons having no lawful settlement in the State, or their support at the expense of the Commonwealth.³

The laws in regard to the settlement of poor persons have led to much controversy and litigation. The natural tendency of the pauper class to the largest cities and towns has made it for the interest of Boston to oppose the easy acquisition of a settlement; but the course of legislation has tended to facilitate it. The early records of towns contain frequent evidence of the caution with which their officers endeavored to prevent new possible burdens upon their treasuries.⁴ One of the early modes of obtaining a settlement was by a residence for a certain period, — first three, and afterward twelve months, without warning; and new comers were promptly and habitually warned, in a manner which seems most inhospitable. This measure was designed to protect the town from possible future liability.

¹ *Ancient Charters*, p. 174.

² *Ibid.*, p. 663.

³ Statute, 1793, c. 59. The rules of settlement have varied at different periods, becoming much more complicated and stringent than the simple provision of 1639; but where these have not des-

ignated the place obliged to support the pauper, his support, since this act at least, has been derived from the Commonwealth; and this distinction has created the two classes of State paupers and town paupers.

⁴ [See Vol. I. p. 229. — Ed.]

The citizens of Boston watched with careful scrutiny those who came to reside among them.¹ None were permitted to remain without their assent, given sometimes upon assurance that the burden of supporting the new comer and his family would not fall upon the community. To protect the town he was warned out and reported to the Board of Quarter Sessions.² A volume still preserved in the city records contains "A list of severall ppsons returned to y^e countie courts at severall times, not admitted nor aproved of by y^e Selectmen of Boston to be inhabitants of y^e towne." Another comprises a number of the bonds given to protect the town from risk of expenditure for the support of new inhabitants.³ As Hubbard says, in reference to religious persecution: —

"The inhabitants of the place having purchased the country for themselves, they accounted it an unreasonable injury for any one to come presumptuously without license or allowance to live amongst them; . . . and theretofore thought themselves bound to hold out the sharp against any one that should attempt, without leave, to thrust themselves amongst them, which renders them that obstinately and wilfully would do so *felones de se*, like them that will break into a man's dwelling-house whether he will or no."

This feature of New England life deserves more attention than it has yet received. It is referred to here in connection with the system for the sup-

¹ "From about 1713, it was the custom of the overseers with one or more of His Majesty's justices, accompanied by a constable, to walk through the different parts of the town, observing the condition of the people for themselves, sometimes making an appointment to go at night. At the same time it was the duty of the constables to keep a good lookout that no strangers were allowed to gain a settlement by lack of being warned out, and that none of the inhabitants were idle or unthrifty. After the visits, when necessary, the Justices and Overseers sat as a Court to pass upon what they had observed, or what had been reported to them.

"*Extracts from Minutes and Votes—1702 and 1703:* At a Prosession of the Overseers of the Poor, July 21, 1702, Goody Crease, her circumstances Enquired into. Esther Sigsworth and her three daughters are reported not to employ themselves in an Honest Employ answerable to their way of living, and that they Entertain in their House Company dancing at night. William Gowers his Circumstances Considered. Upon Enformation that a boy of Goody Kitchens lives disorderly that case was enquired into. Henry Adams his condition was consulted."

Report of Constable, 1703.

"There is, in Bill's hous in black hors lane, widdow Grees & her darter in law and her one darter,—her name is Mary Grees. It is said by soun of her neighbors that said Mary will stand at the door and call in Saillors as they pass by.

"There lives in the hous that was old Stars his darter ruth harden & his grand darter ruth harden. It is reported by sum that know the grand darter that she seldom works at all, and when she does it is only at making of lace.

"Sum say that manger Arnell, in black hors lane, lives a rude, Idle life.

"There lives neer Mr. Increase Mathers widow Clark and her darter, and Tamzen Kents darter. It is reported that they live Idle and keep bad order.'" — *Annual Report of the Overseers of the Poor, 1876*, pp. 42, 43.

The following document found among the papers of the Overseers of the Poor furnishes evidence of the medical skill of their officers as well as of their efforts to secure the repayment of expenses incurred by the town: —

BOSTON, Feb. 16, 1703-4.

Whereas the town of Boston hath expended upon me the underwritten (considerably) in order to curing me of a cancer, I do hereby promis and ingage to pay to the Treasurer of the town of Boston, in behalfe of said town, the sum of five pounds currt money of New England as soon as it shall pleas God to inable me therto, and not to before.

FRANCIS THRASHER,

ROBT. CALEF,

The mark of

JOHN ‡ LATTANY.

² *Ancient Charters*, pp. 174, 251.

³ The following is a copy of the first bond in the volume: —

"Witnesse these presents, that I, Edward Creeke of Boston, doe binde myself, my executors & administrat^r, to Thomas Brattle, Treasurer of this towne, and his succesers in that office, in the penall sume of fortie pounds, that Benjamin Walter or any of his ffamily shall not be chargeable to this towne duringe his or any of their abode therein.

"Witnesse my hand, the 7th day of Aug., 1679,

"BENJA. WALTER. EDWARD CREEKE."

The last bears date Oct. 9, 1700.

There were provisions also for the removal or banishment of the intruder from the town. See *Ancient Charters*, pp. 252, 662, 674.

port of the poor. They were cared for faithfully and tenderly, but great caution was exerted in admitting to the number of the townsmen those for whose benefit the risk of this burden was assumed. The obligation assumed by these sponsors was not lost sight of, as the following copy of a letter from the beginning of the volume already quoted may show:—

BOSTON, 3 May, 1692.

James Barbor,—the Reson of these few Lines are to acquaint you that your father, John Barbor, is come to Boston, and being by the Selectmen of Boston Demanded to give a Reson thereof, he saith you haue not been kind to him, but macketh him worcke two or three miles abrode, which is burdensom to him, and more than he can do in his old age; the select of Boston do Require you as you will keep your Couinant which you maid with them 27 Octob. 90, To come and Tacke Caire of your ffather, or ealse you may expect wee shall prossecute the Law upon you.

These Lines are by order of the Selectmen of Boston.

JOSEPH BRIDGHAM, *Record*ʳ.

A copy of a
Letter to James Barbor.

The modern system of charity, which invokes for each applicant for relief the special attention and care of some voluntary moral and friendly sponsor, has brought us back in another form to the plan which our ancestors adopted as a matter of business caution.

On the "28th 6 mo. 1654," "Itt is ordered y^t, upon the Security of Hugh Willms, Mary Hayle is admitted to reside with us, the sayd Williams ingaging y^t she shall not be chargeable to the towne." Three years after, Mr. Samuel Cole was most sharply reminded that, whereas he had "intertained Elizabeth Knap¹ into his house contrary to the order of y^e towne, and y^e s^d Elizabeth yett remaynes in this towne; itt is ordered y^t in case y^e s^d Elizabeth proove to bee chargeable to y^e towne, such charges bee required of Mr. Cole from time to time as first receiving her." And the very next month "Derman Mahoone is fined twenty shillings for intertaining two Irish women contrary to an order of y^e towne in y^t case provided; & is to quitt his house of them forthwth att his perill." ²

¹ Was this, perchance, Elizabeth Knap the "Ventriloqua" of Groton, referred to in Increase Mather's *Remarkable Providences*? [See Vol. II. p. 159.—ED.]

² One of the cases arising in the courts under these provisions of law records a history which might have furnished a subject for a tale by Hawthorne or a poem by Whittier, and illustrates curiously the religious as well as the social history and habits of the time.

A controversy arose between the towns of Newbury and Harvard as to expenses incurred in the support of a pauper who was a granddaughter of Shadrach Ireland, a teacher of certain peculiar doctrines in religion. Ireland fled from Charlestown in 1760 to Harvard, to avoid

a prosecution for blasphemy, and lived there in privacy till 1780, in the house of one of his followers named Cooper, in a retired place.

He occupied a chamber in Cooper's house, from which a string connected with a clapper passed into the room occupied by the family, and when any person approached the house the string was pulled to give him notice. He had also a place in the barn to which he occasionally retired for greater privacy, and was not called by his proper name, but sometimes "brother," "uncle," "Uncle Jewett," or "the man." Sometime after he had resided there a back lean-to was erected, in which he worked at his business of cabinet-making, and a cellar under it was connected by stairs with his chamber, so that he

In 1876 a commission of three persons was appointed by the mayor, under an order of the city council, to consider and report upon the treatment of the poor, and to ascertain what changes, if any, were desirable in reference to their relief, maintenance, and employment. This commission submitted a report in 1878, containing statements and information in regard to the manner and cost of poor-relief. They pointed out what seemed to them to be the defects in the existing system, — the want of information on important points, and the large expenditure incurred, — and recommended various changes.¹

could go down unobserved. He never ate with the family, but alone in his chamber; and when he happened to be out of the house and a stranger was there, some one of the family was sent to tell him that he might come in privately. He often went to the house of one Willard, a neighbor and one of his followers, but always in the evening, and on approaching the house made a signal, on which some one would go out to him, and if only members of the family were in the house he would go in. His followers used to visit him, and he would converse with them and exhort them.

After he had resided there ten or twelve years he purchased a parcel of land from Willard, on which his followers built him a house, where he resided during the remainder of his life, still keeping his true name a secret, and seeing no persons except his followers.

The court were of opinion that no settlement was acquired by such concealed residence without warning, and remarked that "if a person should conceal himself in a cave like some of King Charles's judges, the town being ignorant of it, could not warn him to depart, and ought not to be charged for his support." See the case of *Newbury v. Harvard*, in 6 *Pickering's Reports*, p. 1.

¹ These were as follows:—

1. That all public agencies for the relief of the poor, both adults and children, at the expense of the city, should be placed under the supervision and control of one responsible body, — the Overseers of the Poor, — except

2. That the City Hospital, the Lunatic Hospital, if retained, and the proposed institution for inebriates, if established, should be under the control and management of one board of trustees, subject to the provisions recommended as to investigating the cases aided, and obtaining compensation whenever authorized by law.

3. That additional powers for the permanent aid and care of children should be obtained, and that they should be kept in smaller numbers and establishments, on the "family system," and instructed and trained to labor, or placed in families.

4. That out-door relief from funds raised by

taxation should be administered by the overseers in strict conformity with the law, under rules substantially refusing such relief, — (a) to all adults, not incapacitated for labor, whose destitution is caused by their own intemperance, crime, or other fault, of which the overseers must judge; (b) who have for a short and fixed period required such aid to an amount exceeding some fixed and moderate sum; (c) even for this period, unless in the opinion of the overseers clearly advisable and not injurious; (d) and even to those who are unable to labor, except in cases where humanity requires temporary aid to those suffering from disease or accident, or where deserving persons, particularly the aged, may be partially and economically provided for without disturbing their family relations, or impairing the self-respect and self-dependence of those around them.

5. That when such aid is refused, however, in-door relief should be always given; but to persons able to labor, only on the performance of such labor, in some suitable place, and in an almshouse to others.

6. Provided that the income of trust-funds, given for charitable purposes, should be used, subject to the limitations imposed by the donors, for cases which require relaxation of these rules.

7. That compensation by labor should be required in all cases, as far as practicable, for in or out-door relief.

8. That the overseers should be required to investigate and record the facts in regard to all persons aided as poor in or out of any institution, to take the necessary steps to obtain compensation for the relief afforded, — (a) from relatives, (b) other places, (c) or the State; and to enforce the laws in regard to vagrancy in cases coming under their official notice.

9. That the persons receiving in-door relief should be separated and classified according to age, sex, character, and condition of body.

10. That the necessary means and authority should be provided for requiring labor from all those who are assisted for any length of time and are able to work, and for setting at hard labor, under restraint in a house of industry,

Since that date one of these recommendations — a provision for casuals — has been successfully adopted. An excellent establishment called the Lodge for Wayfarers, on Hawkins Street, has been provided, where the wandering poor are received, examined, cleansed, fed, kept in order, and made to work. Continued and increased efforts have been made to classify the poor and provide employment for them. The organization of the Associated Charities has aided to bring public and private agencies for relief into closer union. Poor persons, however, in and out of a public institution are under the care and management of different boards, and when they pass under the roof of a public building, although separated in locality from criminals, they are still with them under the care of the same board.

The expenditures of Boston for the poor are believed to exceed the average of those in other cities and towns in this State or elsewhere.¹ On the whole, public and private charities are more carefully and wisely administered; but the faithful efforts which have caused this improvement are still demanded.²

those who fall within the provisions of law as to vagrancy or misconduct themselves, under the care of the overseers.

11. That provision should be made for the temporary care of casual paupers, or the wandering poor, in some establishment where they will be cleansed, fed, kept in order, isolated, and made to work, and means adopted for registering, identifying, and tracing them if necessary.

12. That provision should be made, in order to assist both public and private almoners of charity, for the collection and registration and communication of information in regard to all means, public and private, of aiding the poor and destitute; and, in regard to the person aided, with a view to securing the systematic co-operation of all officers required, and of all private persons desirous to give such aid, in directing it to those really needy and deserving, in the most effective and economical manner.

13. That all officials charged with the expenditure of public moneys for the poor should be required to keep their accounts and make their reports so as to show as far as possible the causes of pauperism, its increase or diminution, and the effect of the system, adopted in its management, on the persons aided or the public expenditure, and the actual cost for the various leading items of the actual maintenance of the poor. *Report of the Commission on the Treatment of the Poor*, City Doc. 36, of 1878, p. 38.

¹ The average cost of the full support of a pauper for a year was as follows:—

	<i>In Boston</i>	<i>In the rest of the State</i>
1874	\$204.12	\$126.57
1875	204.81	155.71
1876	166.06	142.34
1877	167.90	134.41

It is not so easy to compare the cost of partial support or out-door relief. Full support is a definite subject of comparison, but partial support may be greater or less; so that it does not appear whether the average cost was for a greater or less amount of average relief in or out of Boston. The following would seem to indicate a smaller average cost per person aided in the city:—

Number of persons receiving partial support during the year ending March 31, 1876, by the city of Boston	18,339
Vagrants partially supported by Boston	1,952
Lodgers at police stations	60,803
	<u>81,094</u>
Cost of partial support	\$105,586.23
Overseers' salaries and miscellaneous expenses	22,569.23
	<u>\$128,155.46</u>
Less amount reimbursed by State and town	30,576.02
Net cost of partial support	<u>\$97,579.44</u>
The State, outside of Boston and not including said city, gave partial support to (persons)	47,649
The State, outside of Boston and not including said city, also gave partial support to (vagrants)	146,984
Total number receiving partial support	194,633
Net cost of partial support afforded to the above 194,633 persons	<u>\$491,387.79</u>

² One great want is a more thorough, complete, and accurate collection of the statistics both of public and private charity, from which the causes of pauperism may be deduced, and the amount and modes of relief given, and its distribution, be gathered. A certain reluctance is sometimes manifested on the part of excellent persons to give this information.*

Our ancestors early recognized the importance of some public control over gifts for pub-

* See p. 669.

II. FUNDS OR CONTRIBUTIONS INTRUSTED TO PUBLIC OFFICERS. —

The citizens of Boston manifested at an early period their "good affection to the plantation and the propagation thereof," by contributions intrusted to the public authorities for "poor families, . . . and other public and necessary occasions."

The earliest provision of this character for the poor of Boston, of which there is any authentic record, is in the will of Stephen Winthrop,¹ dated May 3, 1658.

William Paddy's legacy of "fifteene pounds" is the first to appear upon the records of the town under the date of "29, 9, 58" (Nov. 29, 1658). Between that date and 1697 many others are specified or alluded to, such as different legacies, "with severall other gifts that were given for the erecting of an Allmshouse." The town seems to have relied upon its citizens for voluntary contributions for these purposes, although the "inhabitants" did not hesitate to levy a "benevolence" if it became necessary, since we find them voting in 1684, when "the workehouse" was "yet unfinished, . . . in regard that many that have subscribed their free contribution toward it have not paid, and others have refused to contribute at all," that "the Committee be impowered to make a rate upon the estates of them y^e refuse to contribute at all, and put into the said rate the subscriptione of those y^e have not paid." And in the act of 1735, already referred to, the town is "authorized to make purchases and receive donations for endowing the said workehouse to the value of three thousand pounds per annum; . . . the several donations to be always applied according to the will of the Donors."

In 1674 the Charlestown Poor's Fund was founded, which now amounts to about \$25,000, and is administered by the two senior deacons of each regularly organized church in Charlestown and the Charlestown members of the Boston City Council. In 1701 the Stoughton Poor Fund was established for the Dorchester poor; and in 1759 a Poor Widows' Fund, now administered by the Board of Aldermen, was given by Joanna Brooker and others to the town of Boston. Donations for the poor in Boston became so

lic uses, and in 1641* enacted "that all gifts and legacies given and bequeathed to the College, Schools of learning, or any publick use, shall be truly and faithfully disposed of according to the true and declared intent of the donors. And all and every person or persons bestrusted to receive or improve any such gifts or legacies shall be liable from time to time to give account of their disposal and management thereof to the County Court of that Shire where they dwell, and where such estate shall lie, who are hereby empowered to require the same where need shall be, and to appoint feoffees of trust to settle and manage the same according to the will of the donors."

Protection and investigation are still secured for funds bequeathed to a city or town for charitable, religious, and educational purposes;†

and for a short period corporations and trustees under acts of incorporation, holding funds in trust for such purposes, were required by a law of the Commonwealth* to report to the Secretary of State. These acts, however, were repealed in 1866,† and there is now no public source of information or control as to funds held by individuals or private corporations, except through the action of a Court in special cases.

¹ He was the fourth son of Governor Winthrop; recorder of the town of Boston, and, after his return to England, colonel of a regiment under Cromwell, and a member of one of his parliaments. "So much trusted by Cromwell that he designed, it is said, to appoint him successor to Major-General Harrison." — Savage's *Geneal. Dict.*, iv. 613.

* *Ancient Charters*, p. 52.

† *Gen. Sts.*, c. 30.

* *Sts.*, 1860, c. 239; 1865, c. 271. † *St.*, 1866, c. 75.

numerous that less than forty years after the act of 1735, by an act passed in 1772, reciting that many charitably disposed persons had made or were inclined to make donations for the poor, but that the overseers of the poor not being incorporated these good intentions were frustrated, the overseers were made a body politic with the power to hold and apply these and other gifts "for the benefit, advantage, and use of" the poor, limiting their right to hold property at that time to the amount of £60,000.¹

Since that time numerous gifts for different purposes have been added from time to time, until the total amount held by the overseers on April 30, 1881, amounted to \$525,827.91, including \$8,087.91 in cash, the remainder in investments reckoned at their par value. Among these the generous gifts of John Boylston for aged persons, orphans, and deserted children, called the Boylston Relief and Education funds, amounting to \$134,983.49; and of David Sears, for various charitable purposes, amounting to \$257,502.81, — deserve particular mention.

Other charitable gifts have been intrusted to public authorities for management and control, — such as the bequest of Benjamin Franklin (1791), for loans to young married artificers, now amounting to about \$250,000, in charge chiefly of the Board of Aldermen. The Boston City Hospital, mainly supported by the city, and the Chardon Street Charity Bureau, were also aided by private donations; and the Public Library is largely indebted to the generosity of Joshua Bates and others.²

III. PRIVATE CHARITABLE INSTITUTIONS. — In the recent *Directory of the Charitable and Beneficent Organizations of Boston*, issued by one of the societies called the Associated Charities, the different organizations are divided into twelve classes: 1. Industrial; 2. Government aid; 3. Relief irrespective of class; 4. Relief for special classes; 5. Aid for foreigners; 6. Sick and defective; 7. Fruit and flower missions; 8. Homes; 9. Reform; 10. Humane; 11. Mutual benefit; 12. Educational and religious, including churches, — comprising a total number of 487. It appears that there are 187 different charitable agencies recorded, besides 46 mutual-benefit societies, 219 churches and chapels, and 35 colleges, schools, libraries, museums,

¹ The earliest of these gifts to the overseers, mentioned on their records, has a certain romantic interest, and offers a striking illustration of the uncertainties of life. In 1760 a person, whose name remains to this day unknown, placed in the hands of the overseers a sum of money to be held by them, and "only the interest arising thereon to be by them given to such Person or Persons of good character who, by the Providence of God, have been reduced from affluence or good circumstances to Penury and Want." Twenty-five years after, the donor, in his own words, was "by the providence of God called to solicit that charity which he once little expected to want."

The Board aided him from the funds in their
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hands, and, respecting his reluctance to permit the disclosure of his name, recorded their gifts as made to "A. B., known by the Board to be the person who, under that signature, gave £66 13s. 4d. into the hands of the overseers, . . . he being now reduced, and is a real object of the charity which his benevolence first instituted." This donation now forms part of what is called in the overseers' accounts the "Pemberton or General Fund," and may be considered its foundation, although the gift of Benjamin Pemberton, an overseer in 1708, from whom this title is taken, was much larger. See his autograph on p. 647.

² [See chapter on "Libraries," in the present volume. — ED.]

missionary and tract societies, etc., assigned to the class designated as "educational and religious." Multiplied by their different objects, — that is, counting each institution in all the classes to which it belongs, — these agencies are increased to 695.

Omitting the churches, the mutual-benefit societies, and the State and national charities, but counting some charities entered in the *Directory* as sub-headings, we find that the Charities of Boston include 176 voluntary organizations for numerous and varied purposes, in addition to 13 established funds or charities intrusted to the public authorities for administration, and 30 public institutions supported by taxes, while the churches and religious associations are also large almoners of charity. It is not easy to classify these institutions with exactness. Some which it has not been thought proper to include in this enumeration, — such as libraries and purely educational institutions, — are founded and supported largely by voluntary gifts, in part appropriated to the assistance of pupils; and are therefore fairly included in a catalogue of the good works and alms-giving of Boston.¹

These institutions have rapidly increased with the population and wealth of the city, and the last decade, 1870–80, has given birth to sixty-six of the one hundred and seventy-six referred to. Dividing the two hundred and fifty years, which our Memorial volumes cover, into successive periods,² we find that these were established or founded as follows: —

PERIOD.	Years.	Government charities supported by taxes.	Funds or gifts intrusted to the public authorities by individuals.	Private charitable institutions.	Total.
1630—1700	70	3	1	2	6
1700—1750	50	...	1	2	3
1750—1775	25	...	2	...	2
1775—1800	25	...	4	5	9
1800—1810	10	1	...	2	3
1810—1820	10	...	1	13	14
1820—1830	10	3	...	5	8
1830—1840	10	1	1	13	15
1840—1850	10	4	...	8	12
1850—1860	10	2	1	21	24
1860—1870	10	6	2	35	43
1870—1880	10	9*	...	66	75
1880—1881	1	1	...	4	5
Total	251	30	13	176	219

* Including Truant School department.

NOTE. — The date of the removal or division of an almshouse is counted as a new institution.

¹ [See Mr. Dillaway's chapter on "Education, Past and Present," and the instances of organized charities under woman's control in Mrs. Cheney's chapter on "The Women of Boston." — ED.]

² Adding the current year.

This catalogue of names, which fills over one hundred pages of the *Directory*, shows, like Homer's catalogue of the Grecian ships gathered for another warfare, how heartily and readily the men and women of Boston have joined with each other in the great siege, which has been bequeathed from sire to son, of the fortresses of poverty, ignorance, and crime. It is obviously impossible to give the briefest history of all these institutions. A few representatives only can be selected.

At a meeting the 6 of January 1657.

we whose names are underwritten being all or the most part present did agree and conclude for the redress of our selves and any other for the which we may see Cause (to make a box) and every one of us to give as god shall move our hearts whose blessings and direction wee God from our hearts desire to have from him (who is able to doe abundantly above all that wee are able to ask or think) both in the beginning and managing of that which wee do intend and therefore that we may express our intentions and become our owne Interpreters.

we have agreed that is to say that wee whose names are inserted in this booke doe and will by gods assistance give as god will move us and as our ability will bear at our first entering but is agreed that none give less at there first entering then twelvpence and then quarterly to pay six pence and that this our benevolence is for the redress of our selves being slothfull men or for any of the slothfull nation whom we may see Cause to helpe not excluding the prudentall.

First among them in date is the "Scots' Charitable Society," which has the proud pre-eminence of a history almost coeval with the city, and preceding by sixty-three years its nearest successor. "In 1652 . . . the ship 'John and Sara' arrived, bringing two hundred and seventy-two Scotchmen who had been taken prisoners at the disastrous battle of Dunbar, where four thousand fell and ten thousand became prisoners of war to Cromwell. As the shortest way of disposing of these they were shipped off to the colonies, there to be sold for service for a longer or shorter period as the case might be.¹ Five years after, in 1657,—for its history in brief to this

¹ Address of its president at the bi-centennial celebration in 1857, in the *Constitution and By-laws of the Scots' Charitable Society*, 1878,

p. 146. "In the 'Jno. & Sara,' of London, John Greene, m^r for New England, Robert Rich, m^r Iron-worke, & household Stuffle, & other

date can best be given in the quaint words of its records,—“Some Gentlemen Merchants and others of the Scots’ Nation residing in Boston, New England, from a compassionate concern & affection to their indigent Countrymen in these parts, voluntarily formed themselves into a charitable Society, Anno Domini 1657, which did subsist some years. . . . This charitable design was again revived Anno Domini 1684; their Number and Abilities being considerably increased;” and “This Society has ever since without interruption been continued & promoted to the Compassionate and Seasonable Relief of many.”¹ And now besides its annual subscription it has a permanent fund, a temporary home for its beneficiaries, and a resting-place for them after death in the cemetery at Mt. Auburn. And while its members are proud of its association with their mother-country, “it would,” in the words of Edward Everett, “be doing injustice to a society of this description, though it may bear a foreign name, to regard it as an institution of foreigners;” injustice, we may

Robert Porteous

² add, to the city which recognizes it as its earliest organized charity, and first among the twelve associations designed especially

for the relief of persons of other nations,—British, Irish, German, French, Belgian, Italian, Portuguese, Hebrew, Scandinavian, and Swiss.

The next-born manifestation of permanent and organized private charity in Boston was the “Quarterly Charity Lecture,” so called, founded by a few persons who held quarterly meetings on Sunday evenings for benevolent purposes, at which some member was invited to preach. The record of these meetings begins in 1720, when it was determined to invite the ministers of the town to take their turns in this service. On March 6, 1720,

*The Rev Dr Cotton Mather began March 6th 1719/20:
Preachd from XIII Hebrews 16 verse*

*But to do good & to Communicate forgot Not, For
with Such Sacrifices God is well Pleased*

*There was gathered - - - £30-10
Distributed to 63 Persons*

Cotton Mather commenced the long succession which continued until 1860, when the quarterly lecture became annual; but the charity, its fund, and its lecture still exist, and its record bears many honored names. Eight Congregational churches, with their ministers and deacons, are associated

provisions for Planters and Scotch prisoners, free by ordinance of Parliament, dat 20th October, 1651.”—*Suffolk Deeds*, lib. 1, fol. 6.

¹ *Constitution*, etc., p. 47.

² Autograph of Robert Porteous, the first “boxmaister” or treasurer, elected Jan. 6, 1657.

for its maintenance, and hold and distribute its charity. There are two funds for the benefit of the poor of Boston, yielding from \$1,500 to \$1,800 yearly, and it is required that these should be distributed at the lecture, and a collection taken up at least annually. The Charity Lecture is the earliest of nineteen private charitable institutions or funds designed for the poor in general, irrespective of class.

The Massachusetts General Hospital is the earliest establishment of that description, and the largest charity of its class in the State. It was incorporated in 1811, and up to 1881 had received at its asylum for the insane in Somerville, opened in 1818, 6,556 patients; at its hospital in Boston, opened in 1821, 64,420; and had administered relief at the latter to 235,818 out-patients. It has received donations amounting to \$2,586,924, besides a subscription of nearly \$100,000 for a Convalescent Hospital. Twenty-seven private and three public or government hospitals and dispensaries carry on this benevolent work for the sick and defective classes within the limits of Boston or in its vicinity. These institutions, especially the first, have not only administered relief to the sick, suffering, and poor, but have largely aided scientific discovery and professional education.¹

Successive years record the birth, among the more important of these institutions, of the Eye and Ear Infirmary, in 1824; of the Institution for the Blind, in 1829; the Lying-in Hospital, in 1832; the House of the Good Samaritan, in 1860; the New England Hospital for Women and Children, in 1863; the various institutions of the "work of faith" begun by Dr. Cullis in 1864; and the Adams Nervine Asylum, in 1877.

The Perkins Institution and Massachusetts School for the Blind deserves especial mention. It preserves the name of a citizen of Boston who was one of the first to set the example of the generous gifts which we are proud to recall,² and it must be forever associated with the untiring devotion of Samuel G. Howe, whose studies and labors have made philanthropy

Th. Perkins

Sam. G. Howe

"On darkling man in pure effulgence shine,
And cheer the clouded mind with light divine."

Since its foundation at least twenty-nine similar institutions, established in as many different States, have given the light of instruction to some eight thousand pupils.

¹ It should never be forgotten that in the Massachusetts General Hospital the success of the great discovery of the anæsthetic properties of ether was first established and publicly and experimentally demonstrated to the world. [See the chapter on "Medicine in Boston" in this volume.—ED.]

² Of Mr. Perkins, Robert C. Winthrop said, after his decease: "He was one of the noblest

specimens of humanity to which our city has ever given birth, leading the way for half a century in every generous enterprise, and setting one of the earliest examples of those munificent charities which have given our city a name and a praise throughout the earth."—*Memoir of Thomas Handasyd Perkins*, by Thomas G. Cary: Boston, 1856, p. 258. [His portrait is given on p. 118.—ED.]

Another class is that of the Homes for the aged, for orphans, and the infirm, which take the place in private charity that the almshouse holds in public institutions. Of these the Boston Female Asylum, established in 1800, was the first; and now some thirty-three establishments of this class open their doors for those in need, from helpless infancy to homeless age. In addition to three organizations or foundations for improved dwellings for the poor, the Industrial Aid Society, 1835, and the Needlewoman's Friend Society, 1847, are the leaders of thirteen different organizations designed to assist in providing employment. There are twenty-one establishments to promote reform, like the Penitent Female's Refuge, 1818, and the Society for Aiding Discharged Convicts, 1846; and five institutions to save life or prevent suffering, like the Humane Society of Massachusetts,¹ and that for the Prevention of Cruelty to Animals, 1868. To these may be added those designed for mutual benefit, — the oldest of which is the Masonic Fraternity, — and those for educational and religious purposes.

At an early period the exertions of the charitable citizens of Boston were devoted to the object which modern charity considers the wisest mode of giving aid, — helping the poor to help themselves, by providing employment for them and making them independent of alms-giving. A society was established in 1749 for encouraging industry and employing the poor. At first it seemed to meet with no little success. It produced what was called the Spinning Craze, described elsewhere in this work,² and caused the erection of a building, long famous in the town; but the institution continued but a few years, and the building was finally disposed of for other purposes.

In 1827 the Young Men's Benevolent Society was established under the restriction that no relief should be given without an actual visit in the first instance by some member of its standing committee. The labors of Joseph

Tuckerman for the elevation of
the poor, in the "Ministry at
large," and for the promotion,
not merely of religious offices

Joseph Tuckerman. August 15.
1810.

and instruction for the poor, but in great measure for their more judicious treatment, and the history of such establishments as the Benevolent Fraternity of churches, city missions, and free chapels deserve all the space allotted to our subject and more commendation than can be compressed into these lines.

In 1851 the Boston Provident Association was formed, designed to embrace a larger field of operation and based upon the principle of careful investigation by friendly visitation and inquiry. The city was divided into districts, to each of which a visitor was assigned, by whom a limited amount

¹ Incorporated in 1791, "for the recovery of persons who meet with such accidents as produce in them the appearance of death, and for promoting the cause of humanity by pursuing such means from time to time as shall have for

their object the preservation of human life and the alleviation of its miseries," and well known for its rewards and provisions, especially on the sea-coast, for saving life.

² [See Vol. II. pp. 72, 461, 462, 511 — ED.]

of aid was given and reports made as a guide for further action. The excellent principles upon which this organization was founded, and the character of the men engaged in its administration at once secured the favor and liberal support of the community. Its managers perceived the great importance of the harmonious and concurrent action of the various charitable agencies of the city upon some system by which the knowledge and investigation of each might be made available for all; and Robert C. Winthrop, then president, early recommended that a central building should be provided for the overseers of the poor, and voluntary charitable organizations, where they might easily communicate with each other and act in concert,¹ — and ultimately such a building, finished in 1868, now designated as the "Charity Building," was erected on Chardon Street, partly by voluntary subscriptions, but mainly at the cost of the city, where the overseers of the poor, the city physician, and a number² of private charitable organizations or agencies have offices and easy opportunities for immediate conference. A further advance was made in 1879 by the establishment of the "Associated Charities of Boston," designed to bring all the charitable agencies of the city into closer co-operation, and especially to aid the citizens of Boston to make use of these agencies readily and understandingly. This society has already done admirable service. Its object is to help the poor to help themselves; to guide them to relief, if possible by their own exertions, but if it is necessary, and only while it is necessary, to the sources of relief which already exist in abundance, and to detect imposture and prevent pauperism.

IV. GENERAL UNORGANIZED CHARITIES AND CONTRIBUTIONS TO THE DISTRESSED OF OTHER PARTS. — An examination of the files of a Boston newspaper for the last sixty-nine years (1813–1880) displays the varied forms in which the charity of its citizens has constantly manifested itself, and illustrates its growth in the wealth which supplies the means for gifts to relieve the misfortunes and sufferings which, like this charity, know no limit in time or place.

"By fire, flood, famine, by intemperance more in meats and drinks, . . .
 . . . All maladies
 Of ghastly spasm or racking torture,
 . . .
 Demoniac frensy, moping melancholy,
 And moon-struck madness, pining atrophy,
 . . . and wide wasting pestilence."

The voluntary gifts, in addition to the public expenditures, for education exceed those for any other special purpose. "War and soldiers" hold the next rank. Hospitals and gifts for the afflicted, — for religion, seamen, fires,

¹ In his words: "An edifice dedicated and consecrated to the care of the destitute, . . . whose object and occupation . . . give it a beauty above any architectural embellishment." (*Memorial of the officers of the Boston Provident Association.*) — See *Annual Report*, 1875.
² Eleven, at present, are represented in the building.

famines, floods and pestilence, — are all conspicuous. The blind, the aged, the orphan, the dumb and the deaf are remembered, and no part of the world is neglected. A famine in Ireland, the Azores, or Syria; a revolution in Greece; the yellow-fever in Memphis; a rebellion in Crete; sufferings by war in France; conflagrations in the United States and elsewhere; an earthquake in Chios; a captured fugitive slave; a destitute laborer suffering from an accident; a poor woman who has lost her purse, — every form of suffering, deprivation, loss, or destitution promptly call forth the gifts of those who do not yet stay their constant contributions for science, education, or religion, or the numerous objects which demand for their support the steady flow of voluntary beneficence. To send the missionary and the schoolmaster abroad, Boston is always ready. In this mode alone there appear to be recorded —

Gifts for purposes within the city of Boston	\$14,995,200
Gifts for purposes without the city of Boston	3,767,756

Total \$18,762,956¹

Divided as follows: —

For general and miscellaneous purposes	\$9,592,334
For educational purposes	5,979,036
For war and soldiers	1,863,446
For religious purposes	1,212,755
For individuals	115,384
For sufferers by fires (included in the above)	1,187,937

It gives no sufficient idea of these gifts to record these figures and the names of the givers or sufferers. The friendly rivalry, the public opinion which encourages the willing and stimulates the reluctant, the silent sympathy and the unvalued time, labor, and actual expenditure of money in obtaining and transmitting such contributions cannot be recorded; and these figures are not offered as an exhibition or even as an approximate statement of the voluntary contributions actually made, but only as a collection of those which have been, more fully of late years, thus preserved. Nor can the subdivisions thus obtained be accepted as precise, but only as approximate, and as they appear from the files to an examiner. A comparison with the table hereafter given of the amount now held for charitable purposes, and with any estimate of the addition due to a just consideration of annual expenditures and of gifts unknown and unrecorded, will illustrate these statements and assist the reader to a conclusion; but it is impossible to give a satisfactory history of such contributions in detail, and some illustrations and examples only can be given. From 1813 to 1881 contributions are recorded for thirty-one fires, — eleven in Boston and twenty in other places, four within and sixteen without the State of Massachusetts,² — including over four hundred and fifty thousand dollars for the

¹ These figures include gifts to organized societies. for sufferers by recent forest fires in Michigan, not included in the above, has already reached a

² While we write these lines a subscription sum of over \$58,000.

fire of 1871 in Chicago, and over three hundred and forty thousand dollars for the great fire of 1872 in Boston.

In 1871 the terrible calamity which left a large portion of the city of Chicago in ashes, and caused a loss estimated at \$200,000,000, awakened the prompt sympathy of Boston. The amount given reached a total of \$452,241.51,¹ — a contribution larger than that of any other city except New York. In 1872 Boston was visited with a like misfortune. The representatives of Chicago generously offered to assist the sufferers by like gifts, as well as to return a large sum which remained unexpended of this amount, and received with no little surprise the courteous refusal of the Boston committee to accept this return. The latter felt that they were only trustees of the funds they had received, and were not at liberty to divert the contributions of their fellow-citizens from their destined purpose, even to those among the latter who had suffered from a similar cause. The contributions of the citizens of Boston for the losses of its own sufferers by the great fire of 1872 amounted to \$343,302.24.²

The contributions of Boston to the distressed of other parts have never

¹ Including interest received on collections.

² The great fire of 1872 was an event of sufficient importance for special notice in these volumes; and it seems proper to preserve in this place, as an illustration of the charities of Boston, the first report of the relief committee intrusted with these gifts:—

"After the immediate wants of the firemen and volunteers who were injured had been attended to, the committee made permanent provision for the families of those who had been killed or injured, by placing in the hands of Martin Brimmer, Samuel D. Warren, Avery Plumer, William Endicott, Jr., and George Higginson \$81,870.90 in trust; and those gentlemen have and will continue to make liberal allowances to the families of all the members or volunteers of the fire department who suffered personal injury while on duty at the fire.

"The committee for the employment of women, located at Park Street, composed mostly of ladies, expended in aid of working women and girls, — furnishing them with clothing, food, rent, sewing-machines, and transportation, — \$68,395.19.

"The committee for employment of men, located on Washington Street, expended for clothing, food, rent, and tools \$19,051.33.

"The general committee (Chardon Street) furnished to families burned out, and to other sufferers, coal, wood, stoves, furniture, clothing, and other necessities, expending therefor \$74,616.35.

"The special committee of relief made loans, without interest or security, to small traders and mechanics who were burned out and desired to start again, in sums varying from \$200 to \$500; and in addition have loaned in several cases, upon policies of insurance, to enable the sufferers to immediately avail themselves of their insurance money. Gifts have been made to the aged and infirm who have been reduced to penury by their losses in consequence of the fire; also a donation of \$2,000 in money, and clothing to the amount of \$1,600, to the Boston Provident Association, and \$1,000 to the Industrial Aid Society, — both of these associations affording us valuable aid in our distribution.

"As it was soon apparent that the amount of subscription from our own people would amply suffice for all rea-

sonable wants, the committee returned to the Relief Committee of Detroit the ten thousand dollars (\$10,000) sent us from the money remaining in their hands after the fire in that city in 1871; as also the sum of nine thousand dollars (\$9,000) sent us by the Relief Committee of Milwaukee from similar funds. Letters were sent to Chicago, New York, Philadelphia, New Bedford, and Worcester, thanking the gentlemen and committees who had promptly visited us and proffered their sympathy and assistance. While from the liberality of the home subscriptions we were not obliged to receive from them pecuniary aid, we expressed our gratification at the promptness and heartfelt sympathy with which it was tendered and pressed upon us.

"Applications are received from day to day from persons who have struggled on until now. Where there is sickness or infirmity, the committee repeat these gifts. It is not improbable that a very considerable portion of our present means will be needed the coming winter.

"The following is a statement of the Treasurer's account to this date, Nov. 9, 1873:—

Total amount of contributions, including
\$825.57 for interest on deposit in New
England Trust Company \$343,302.24

Expended —

Immediate aid to families of Firemen . .	\$ 1,850.00
Paid trustees of Firemen's fund, William Endicott, Jr., Treasurer	81,870.90
Paid Treasurer Fire Department relief fund	200.00
By Women's Committee, Park Street . .	68,595.19
„ Men's Committee, Washington Street .	19,051.33
„ General Committee, Chardon Street .	74,616.35
„ Special Committee	37,245.00
Repaid to Fire Committee Detroit . . .	10,000.00
„ „ „ Milwaukee	9,008.00
Expenses, including clerk hire, etc. . .	1,576.44
Balance on hand deposited in New Eng- land Trust Company	39,099.03

Total \$343,302.24

OTIS NORCROSS,
Treasurer."

BOSTON, Nov. 9, 1873.

been ascertained and recorded. Now and then some single enterprise of philanthropy has been deemed worthy of a separate record; but this especially has been the charity that "vaunteth not itself." Each in his generation recalls the liberal gifts which the news of some sudden or lingering calamity in a distant city or even in another hemisphere at once suddenly elicits, the prompt organizations which frequent experience of such demands has made familiar, the voluntary committees of citizens and officials, the quick announcement to the distant sufferers of the aid already on its way, the self-devoted laborers, and the numerous forms in which ready benevolence, not ending at home, has constantly manifested itself.

Good Mr. Peters's charity in buying provisions and distributing them to all the towns; the contributions for the ransom of the captives in Canada, — of which Judge Sewall writes in his *Diary* under date of Oct. 25, 1688: "Presented my final account to his Excellency respecting the French contribution as he landed at Mrs. Gillam's Stairs, from seeing the sloops set sail with souldiers and provisions for the eastward," — are early traces of this form of charity; and Drake records: "April 12 [1636] The ship 'Charity' of Dartmouth came near being cast away as she sailed into the harbor with a heavy northwest wind. She was of one hundred and twenty tons burden, and brought a timely supply of provisions which were at this time much needed. To prevent speculators oppressing the poor by buying up the provisions and holding them at extravagant prices, Mr. Peters bought up the whole cargo, by which operation 'he saved the country two hundred pds.' It was then distributed 'to all the towns as each town needed.' He had been laboring for some time to induce the people to establish a sort of magazine by buying up necessary articles when they were cheap, which should be well husbanded, and dealt out when they were scarce, at reasonable rates."¹

In 1677 certain captives had been taken by the Indians at Hatfield, and agents were appointed by the General Court to go to Canada to ransom them. The governor and magistrates reported their arrival at Albany, but "that great charges would arise for their redemption," and they therefore commended their case to the people of all the towns and invited them to contribute for their relief. Trustees were appointed to receive the contributions; and three hundred and forty-five pounds one shilling and fourpence were raised, of which Boston contributed more than one hundred and nine pounds.²

The Greek Revolution of 1824 called forth the active sympathies of the modern Athens, and contributions large for the time, amounting to nearly sixteen thousand dollars, are recorded in its newspapers. There is no space to "enter into a detail of the proceedings by which the agents of the committees succeeded in alleviating the miseries of thousands and tens of thousands of half-starving Greeks." In these proceedings Boston, represented by Dr. Samuel G. Howe, had a large share.³

¹ Drake's *History of Boston*, p. 190.

² *Ibid.*, p. 430.

³ Howe's *Historical Sketch of the Greek Revolution*, p. 447.

Boston shared largely in the contributions from America for the relief of the sufferers by the famine of 1847 in Ireland and Scotland,—the most remarkable and interesting “contribution to the distressed of other parts” in its history. The New England committee received contributions to the value of \$151,007.05 from ten different States, of which Massachusetts gave \$116,641.96, and Boston \$52,162.94. Seven vessels,—among them two United States war-vessels, the frigate “Macedonian,” and the sloop-of-war “Jamestown,” granted by Congress for that purpose,—bore these gifts to their destination; the “Jamestown” being under the command of Robert B. Forbes, of Boston. They were received with the warmest gratitude, and the givers recalled the generosity with which “divers Christians in Ireland” in 1676 had contributed “for the releiffe of such as are Impoverished, Destressed, and in Nessessitie by the late Indian Warr,” and sent this “releiffe” “to the distressed persons in New England by the Good ship call’d the Katherine, of Dublin.”¹

In June, 1877, St. John, New Brunswick, was visited by a most disastrous conflagration, which consumed property estimated at \$28,000,000, left the most valuable portion of the city,—two fifths in area,—in ashes, and fifteen thousand persons homeless. The first expression of sympathy came from Boston, and its contributions of supplies were twice borne to the sufferers by a United States vessel, as thirty years before its gifts to the sufferers in Ireland had been committed to the “Jamestown” and “Macédonian.” The total amount contributed by this city in money and supplies was over forty-four thousand dollars,—nearly twenty-seven thousand in money, and more in all than those received from any other city or town.

In 1830 Josiah Quincy endeavored to ascertain the “amounts received from the liberality of the citizens of Boston towards objects of a public nature, of a moral, religious, or literary character, chiefly within the last thirty years;”² and estimated them at about \$1,801,273, more than one half of which, he thought, had been given within the previous ten years. Samuel A. Eliot made a like attempt in regard to the period from 1830 to 1845;³ and including many donations for religious and educational purposes, but without taking into account collections in churches and gifts of private individuals for special objects, such as Mr. Quincy had included, he obtained a total amount, given chiefly within the previous fifteen years, of \$2,938,020. F. B. Sanborn, secretary of the Massachusetts Board of State Charities, 1865, collected further information, and estimated the total sum annually expended in private charity in Boston alone, including contributions in churches and public meetings, at not less than \$500,000. He was of opinion that of Mr. Quincy’s estimate at least two thirds, or about \$100,000 per annum for fifteen years of the period he had taken, were given for the relief of pauperism alone. In 1877 the commission for the treatment of the poor in Boston made a similar attempt for the period of

¹ *N. E. Hist. and General. Reg.*, ii. 245.

² *Centennial Address* (1830), p. 65.

³ *North American Review*, July, 1845, vol. 61, p. 135.

ten years from 1867 to 1876; and — with imperfect information from the churches applied to, and none as to gifts of individuals or public meetings for special objects at home or abroad, not represented by societies or individuals from which recorded statistics could be obtained—reported a total sum for 1867 of \$264,000, for 1876 of \$531,300, and for the ten years of \$3,838,700, expended in private relief alone. To this must be added the unrecorded gifts of which no satisfactory estimate can be made. The aggregate municipal expenditures for charitable purposes by the city of Boston for the same ten years are stated by the commissioners at \$2,987,916.28;¹ so that it is still clearly true, as stated by Mr. Eliot in reference to the period of which he speaks, "that a much larger amount has been distributed by the individual inhabitants of Boston than by the city government in the same term of time for the same or similar purposes."

An estimate from the best authority has been furnished of the amounts contributed in Boston to the American Board of Commissioners for Foreign Missions since its organization in 1810. "Its receipts from the city of Boston for twenty-five years (1856-1880) were \$968,451. The gifts from Brighton, Charlestown, Dorchester, and Roxbury, during the same period prior to annexation, would amount to more than \$31,549; and it is therefore an under-estimate to say that Boston has given to this object \$1,000,000 during the last quarter of a century. Prior to that period the receipts from Boston cannot be given separately from others without a tedious canvassing of the original acknowledgments; but if we assume that they would bear the same proportion to the total receipts before 1856 as since that time, we reach an approximate result which cannot be regarded as too favorable to Boston. On this basis the entire receipts by the Board from the city in the seventy years of its history may be estimated at \$1,700,000. In fact, if the full statement could be drawn out, there is little doubt that we should have to add \$100,000, and perhaps as much more, to this sum;" and it is thought that it would not "be an over-estimate to say that probably not far from \$2,000,000 have been thus contributed" from this source alone for these objects, while it must be remembered that "this represents only the gifts to foreign missions from the churches and individuals connected with the Congregational churches, and that the large contributions for like purposes from other religious bodies are not included. Part of this sum is included in the contributions for religious purposes collected from the files of a Boston newspaper; but as the total of these contributions for use in and out of the city thus collected is about \$1,200,000, it may be conjectured how far short the gifts so recorded are of the full measure of the charity and beneficence of Boston.

The largest missionary association of the Unitarian churches is the American Unitarian Association, founded in the year 1825. The Unitarians also support the Evangelical Missionary Society, the Society for Diffusing Christian Knowledge, and the Society for Promoting Theologi-

¹ In addition to its proportion (amounting to \$1,951,122.22) of State pauper expenses.

cal Education. The accounts of the treasurers of these societies show that, in the last fifty-six years, they have contributed about \$1,500,000 for missionary purposes. Of this sum rather more than \$500,000 has been contributed in Boston.

The missionary contributions from Boston of other religious denominations have not been ascertained.

Three citizens of Boston have recently made bequests valued now at nearly \$3,000,000 for charitable and educational establishments not yet fully in operation.

John Simmons in 1870 left a sum, amounting now to about \$1,400,000, to found the Simmons Female College, for the teaching of medicine, music, drawing, designing, telegraphy, and other branches of art, science, and industry, best calculated to enable its pupils to acquire an independent livelihood.

Thomas Liversidge in 1876 bequeathed a fund, now amounting to \$300,000, to found the Liversidge Institution of Industry, designed for education in Industrial Arts.

Peter B. Brigham in 1877 gave by his will \$30,000 to the town of Bakersfield in Vermont, to constitute the Brigham School fund for educational purposes; and the residue of his estate, after the payment of certain legacies, at the end of twenty-five years, with its accumulations, to found the Brigham Hospital for sick persons in indigent circumstances residing in Boston. This residue is now estimated at about \$1,000,000.

A renewed effort¹ has been made to ascertain the total amount of property now held in Boston, or in its vicinity, under such circumstances that it may be reckoned as the result of the voluntary liberality of its citizens, for charitable purposes. No little difficulty has been found in obtaining this information. For that purpose two hundred and seventy-seven circulars were sent to different private institutions or societies, including fifty-eight

¹ An earlier attempt is recorded in the following, taken from the *Report of the Commission on the Treatment of the Poor*, City Doc. 36, of 1878, appendix xxii. :—

	Public Institu'ns	Private Societies.	Churches.	Total.
Circulars sent (excluding about eighty sent to Mutual and other societies)	6	104	165	275
Answers reporting figures	6	80	53	139
Answers without figures . . . . .	.....	12	32	44
No answers . . . . .	.....	12	80	92
Societies, etc., reporting figures—				
Out-door	2	43	.....	45
In-door	4	37	.....	41
Churches . . . . .	.....	.....	53	53
Total . . . . .	.....	.....	.....	139
Average number reporting in any one year: private, 83; public, 6,—total, 89.				

SUMMARY.

	INVESTED FUNDS. (Including real estate held for income.)		REAL ESTATE USED.	
	In detail.	Totals.	In detail.	Totals.
I. INDUSTRIAL:				
a. Free employment bureaus	\$39,000.00	.....	.....	.....
b. Industrial training and charity work	32,392.35	\$71,392.35	\$500.00	\$500.00
II. GOVERNMENT AID— <i>omitted</i>.	.....	.....	.....	.....
III. RELIEF IRRESPECTIVE OF CLASS . .	.....	879,004.16	.....	35,000.00
IV. RELIEF FOR SPECIAL CLASSES . . .	.....	1,150,133.32	.....	58,000.00
V. AID FOR FOREIGNERS . . . . .	.....	45,279.75	.....	10,000.00
VI. SICK AND DEFECTIVE PERSONS:				
a. General . . . . .	.....	.....	.....	.....
b. Free nurses	1,998.00	.....	.....	.....
c. General hospitals	2,472,297.49	.....	1,021,926.58	.....
d. Special hospitals	1,161,512.80	.....	448,197.95	.....
e. General dispensaries	188,470.50	.....	26,200.00	.....
f. Special dispensaries	100,458.75	.....	100,000.00	.....
g. Blind	211,446.10	.....	236,100.00	.....
h. Deaf and dumb . . . . .	.....	.....	.....	.....
k. Idiotic and feeble-minded	17,929.43	4,154,113.07	39,000.00	1,871,424.53
VII. FLOWER AND FRUIT MISSIONS . .	.....	.....	.....	.....
VIII. HOMES:				
a. Almshouses— <i>omitted</i>.	.....	.....	.....	.....
b. Homes for adults	749,863.64	.....	441,400.00	.....
c. Homes for children	664,494.33	.....	715,013.22	.....
d. Improved dwellings	17,396.63	1,431,754.60	431,959.45	1,588,372.67
IX. REFORM:				
a. Adult convicts	35,598.45	.....	18,000.00	.....
b. Fallen women	30,735.00	.....	138,100.00	.....
c. Children	33,278.50	.....	14,000.00	.....
d. Temperance	11,451.75	.....	110,000.00	.....
e. Literature	590.31	111,654.01	.....	280,100.00
X. HUMANE . . . . .	.....	135,800.00	.....	5,000.00
XI. MUTUAL BENEFIT:				
a. For all classes	29,605.03	.....	.....	.....
b. For special classes and foreigners .	275,262.93	304,867.96	36,000.00	36,000.00
XII. EDUCATIONAL AND RELIGIOUS:				
a. Schools, etc. (Lowell Institute only) .	745,660.78	.....	.....	.....
b. Missionaries, etc.	158,882.50	.....	.....	.....
c. Free chapels (included in churches below).	.....	.....	.....	.....
d. For special classes	1,809,213.10	.....	364,600.00	.....
e. Churches	234,286.40	2,948,042.78	12,346,900.00 *	12,711,500.00
Total . . . . .	.....	\$11,232,042.00	.....	\$16,595,897.20
Total Real Estate used . . . . .	.....	.....	.....	\$16,595,897.20
Total Invested Funds (including real estate held for income) . . . . .	.....	.....	.....	11,232,042.00
Grand Total . . . . .	.....	.....	.....	\$27,827,939.20 †

* From *Tax Commissioners' Report*.

† Not including the Brigham bequest, p. 669.

NOTE.—There are some differences between the figures in this table and the public returns. Some of the property is not within the city limits, and both items and valuations as given by the societies and public authorities vary. The *Annual Report* of the Auditor of the city for the financial year 1880-81 states that, "Churches, charitable, scientific, and literary corporations hold property, exempt by law from assessment, as follows: value of land, \$10,422,400.00; value of buildings, \$10,352,500.00; total real estate, \$20,774,900.00 Personal estate, \$3,408,500.00."—p. 314.

churches supposed to hold funds for such purposes. One hundred and seventy-five answers only were received, and attempts have been made in some cases to estimate the amounts which should be added to supply these omissions; but the result of this effort and of that made by the commissioners of 1877 indicate the propriety of some compulsory system of public returns. The State is entitled to know the amount and nature of the property which it exempts from taxation, and to supervise its administration. Concealment, or even the absence of publicity, favored from good motives by the best men, is calculated to promote abuses by the worst.

The Summary on the preceding page exhibits the returns and estimates of the amounts of property held in 1880-81 for charitable and religious purposes, mostly in the city of Boston; not including the property owned by the city, or the real or personal estate of colleges, museums, etc.

If to this total sum of \$27,827,939 we add real estate owned by the city, used for charitable purposes, \$1,045,300; for public baths \$20,000; for educational purposes \$8,480,200; for the Public Library \$561,000, — in all \$10,106,500; and also the property of certain educational institutions in Boston and vicinity, such as the Institute of Technology, the Boston Natural History Society, the Art Museum, the Boston University, Tufts College, Wellesley College, Harvard College,¹ and the Episcopal Theological School at Cambridge (which are fairly to be included in Boston charities); and other real estate used for educational, literary, and scientific purposes in Boston, not included in the foregoing, — we have a total amount of probably \$50,000,000 or more (on a valuation in 1880 of \$639,462,495) devoted to all these objects.

It is impossible, however, to state the total amount given or now set apart for charitable objects, even of a public nature; and the gifts of one generation are not recorded for their successors. It is safe to increase by large additions, in any estimate, the amounts which we are able to gather from any accessible sources; but "far short as this sum falls of the real amount obtained from the liberality of our fellow-citizens, it is yet enough to make it evident that the best spirit of the institutions of our ancestors survives in the hearts and is exhibited in the lives of the citizens of Boston."²

The space allowed for the "Charities of Boston" in this Memorial is more than filled with a sketch which cannot but seem, to those most familiar with the subject, inadequate and incomplete. Every one who has shared in them, and watched their history and development with personal interest and activity, will recall some society or institution, some fact or occurrence, some noble act or generous gift, some liberal giver of his life,

¹ The personal property of Harvard College is about \$4,000,000, and its real estate is estimated as worth from \$2,000,000 to \$3,000,000, not including its scientific collections and library. The prop-

erty of the other institutions has not been ascertained.

² *Centennial Address* (1830), by Josiah Quincy, p. 65.

labor, or wealth, some feature or illustration which he feels — and it is difficult to say unjustly feels — should have been included or set forth or more fully described and recorded. Imperfect and unsatisfactory as the writer finds the result of his labors, he reviews with a keen sense of pride the evidences which they present of the “good works and alms-giving” of his fellow-citizens, here set down in no boastful spirit, and solicits charity from them for the poverty of his narration.

Geo. S. Hale.

NOTE. — The following is a list of the 176 voluntary organizations and 13 charities mentioned on page 658, whose funds, so far as known, are included with those of other institutions in the Summary on page 670. The date prefixed to each indicates the year of its establishment. The *Directory* referred to on page 657 contains a more full and detailed account of these and other charitable agencies and of their objects.

1630 to 1700.

- ✓ 1638. Harvard College.
- 1657. Scots' Charitable Society.
- ✓ *1674. Charlestown Poor's Fund.

1700 to 1750.

- *1701. Stoughton Poor Fund.
- ✓ 1720. Quarterly Charity Lecture.
- ✓ 1737. Charitable Irish Society.

1750 to 1775.

- *1759. Poor Widow's Fund.
- ✓ *1760. Pemberton Fund.

1775 to 1800.

- 1786. Massachusetts Congregational Charitable Society.
- *1786. Jeffries Fund.
- 1786. Massachusetts Humane Society.
- *1791. Franklin Fund.
- 1794. Roxbury Charitable Society.
- 1794. Massachusetts Charitable Fire Society.
- *1795. Boylston Funds (2).
- 1796. Boston Dispensary.
- *1798. Mason Fund.

1800 to 1810.

- 1800. Boston Female Asylum.
- 1809. Massachusetts Bible Society.

1810 to 1820.

- *1811. Dexter Fund.
- 1811. Massachusetts General Hospital.
- 1812. Howard Benevolent Society.
- 1816. Fragment Society.
- 1816. Widows' Society.
- 1816. British Charitable Society.
- 1816. American Tract Society.
- 1816. City Missionary Society.

- 1816. American College and Educat'l Soc'y.
- 1816. Society for Promoting Theol. Education.
- 1817. Boston Fatherless and Widows' Society.
- 1818. McLean Asylum for the Insane (Massachusetts General Hospital).
- 1818. Penitent Female Refuge and Bethesda Society.
- 1819. Devens' Benevolent Society.

1820 to 1830.

- 1821. Massachusetts Baptist Charitable Soc'y.
- 1824. Massachusetts Charitable Eye and Ear Infirmary.
- 1827. Young Men's Benevolent Society.
- 1829. Episcopal City Mission.
- 1829. Boston Seamen's Friend Society.

1830 to 1840.

- 1831. St. Vincent Orphan Asylum.
- 1831. Congregational Publishing Society.
- *1832. Lucy Bullman Charity.
- 1832. Preachers' Aid Society of New England Conference M. E. Church.
- 1832. Boston Lying-in Hospital.
- 1833. Boston Children's Friend Society.
- 1833. Christian Infant School and Children's Home Association.
- 1835. Nickerson Home for Children.
- 1835. Industrial Aid Society.
- 1835. Boston Asylum and Farm School for Boys.
- 1836. New England Moral Reform Society.
- 1838. South Boston Samaritan Society.
- 1838. Lowell Institute.
- 1839. Benevolent Fraternity of Churches.

1840 to 1850.

- 1846. Episcopal Clerical Fund Association.
- 1846. New England Education Society.

- 1847. Temporary Home for the Destitute.
- 1847. Needle Woman's Friend Society.
- 1848. Society for the Relief of Aged and Destitute Clergymen.
- 1848. German Aid Society.
- 1849. Home for Aged Women.
- 1849. Children's Mission to the Children of the Destitute.

1850 to 1860.

- 1851. Boston Young Men's Christian Association.
- 1851. Boston Young Men's Christian Union.
- 1851. House of the Angel Guardian.
- 1851. Boston Provident Association.
- 1852. Sailors' Snug Harbor.
- *1852. David Sears Charity.
- 1853. Congregational Library.
- 1853. Industrial School for Girls.
- 1853. New England Scandinavian Benevolent Society.
- 1854. Tufts College.
- 1855. Evangelical Baptist Benevolent and Missionary Society.
- 1855. Lawrence Model Lodging Rooms.
- 1855. Church Home for Orphans and Destitute Children.
- 1855. Massachusetts Homœopathic Hospital.
- 1855. Spiritualists' Ladies' Aid Society.
- 1856. Roxbury Home for Children and Aged Women.
- 1856. Homœopathic Medical Dispensary.
- 1857. Washingtonian Home.
- 1857. Channing Home, established by Miss Harriet Ryan.
- 1858. Independent Order of Good Templars.
- 1858. North Street Union Mission to the Poor.
- 1859. Independent Order of Good Templars (re-organized).

1860 to 1870.

- 1860. House of the Good Samaritan.
- 1860. Home for Aged Colored Women.
- 1860. Home for Aged Men.
- 1861. Boston Sewing Circle.
- 1861. Society of St. Vincent de Paul.
- *1861. Pierce Fuel Fund.
- 1862. N. E. Hospital for Women and Children.
- 1863. Carney Hospital.
- *1863. Holton Funds (2).
- 1864. Association for the Protection of Roman Catholic Children.
- 1864. Temporary Asylum for Discharged Female Prisoners (Dedham).
- 1864. Consumptives' Home.
- 1865. Willard Tract Repository.
- 1865. Boston Children's Aid Society.
- 1865. Baldwin-Pl. Home for Little Wanderers.
- 1865. St. Joseph's Home for Sick and Destitute Servant Girls.

- 1865. Winchester Home for Aged Women.
- 1865. Swiss Aid Society.
- 1865. Boston North End Mission.
- 1866. Boston Young Women's Christ'n Assoc'n.
- 1866. Massachusetts Temperance Alliance.
- 1867. Boston Port and Seamen's Aid Society.
- 1867. House of the Good Shepherd.
- 1867. Massachusetts Infant Asylum.
- 1867. United Hebrew Benevolent Association.
- 1867. Grand Army of the Republic (Boston).
- 1868. Soc'y for Employment of Bible Readers.
- 1868. Dental College (Infirmary).
- 1868. Boston Musician's Relief-Fund Society.
- 1868. Massachusetts Society for the Prevention of Cruelty to Animals.
- 1868. St. Elizabeth's Hospital.
- 1868. St. Mary's Infant Asylum and Lying-in Hospital.
- 1869. Boston University.
- 1869. Ladies' Relief Agency.
- 1869. Italian Benevolent Society.
- 1869. Children's Hospital.
- 1869. Boston Flower and Fruit Mission.

1870 to 1880.

- † Hospital Newspaper Society.
- † Lowell School of Practical Design.
- 1870. Boffin's Bower.
- 1870. St. Luke's Home for Convalescents.
- 1870. Shawmut Universalist Flower Mission.
- 1870. Home for the Aged Poor.
- 1870. Museum of Fine Arts.
- 1870. Simmons Female College.
- 1870. Boston Co-operative Building Company.
- 1871. Moral Education Association of Boston.
- 1871. Association of the Evangelical Lutheran Church for Works of Mercy.
- 1872. Women's Educational Association.
- 1872. Charlestown Free Dispensary.
- 1872. Poor Children's Excursions.
- 1873. Ambulance Service.
- 1873. Dispensary for Diseases of Women.
- 1873. Dispensary for Diseases of Children.
- 1873. Boston Training School for Nurses.
- †1874. Young Men's Hebrew Association.
- 1874. Women's Christian Temperance Union.
- 1874. Boston Industrial Temporary Home.
- 1874. Boston North End Diet Kitchen.
- 1874. Jamaica Plain Employment and Temporary Relief Society.
- 1874. Provident Wood-yard.
- 1875. Co-operative Society of Visitors among the Poor.
- 1875. Highland Aid Society.
- 1875. Free Hospital for Women.
- 1875. Société Franco-Belge de Secours, etc.
- 1875. Sea-shore Home (Winthrop).
- 1875. Boston South End Diet Kitchen.
- 1875. West Boston Relief Association.
- 1875. Massachusetts Total Abstinence Society.

* See p. 656.

† Exact dates not known.

- 1875. Wellesley College (Wellesley).
- 1875. Young Men's Catholic Association, Boston College.
- 1875. Young Men's Catholic Association, South Boston.
- 1875. Country Week.
- 1876. Spinal Home.
- 1876. Massachusetts Society for the University Education of Women.
- 1876. Union for Christian Work.
- 1876. Society for the Relief of the Sick Poor.
- 1877. Temporary Home for Workingmen.
- 1877. Boston Deaf-Mute Society.
- 1877. Roxbury Young Men's Union.
- 1877. Shaw Asylum for Mariners' Children.
- 1877. Adams' Nervine Asylum.
- 1877. Pawn Fund.
- 1877. Women's Educational and Industrial Union.
- 1878. Lewis Street Mission.
- 1878. Christian Workers.
- 1878. Massachusetts Society for the Prevention of Cruelty to Children.
- 1878. N. E. Soc. for the Suppression of Vice.
- 1878. Miss Burnap's Home for the Aged and Friendless.
- 1878. Hebrew Ladies' Sewing Society.
- 1878. Summer Street Fire Fund.
- 1878. Portland Street Mission.
- 1878. Friendly Hand.
- 1878. Boston Cooking School.
- 1879. Wells Memorial Association.
- 1879. Reading-Room for Newsboys and Boot-blacks.
- 1879. Massachusetts Public Health Association.
- 1879. N. E. Home for Intemperate Women.
- 1879. Girls' Friendly Society.
- 1879. Associated Charities.
- 1879. Ward VI. Workrooms.
- 1879. Ward XVI. Workrooms.

1880.

- 1880. North End Industrial School.
- 1880. North End Laundry.
- 1880. North End Nursery.
- 1880. West End Day Nursery.

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